

# The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXII. No. 9

HALIFAX, N. S., WEDNESDAY, MARCH 2, 1870.

Whole No. 1073

## THE GOOD MAN SERVING HIS GENERATION.

A SERMON BY THE REV. ROBERT DUNCAN, OF MONCTON, N. B.

"For David after he had served his own generation by the will of God fell on sleep," &c.—Acts xiii. 36.

Among the illustrious saints of the Old Testament few occupy a higher or more honorable position than the Royal Psalmist. His history is peculiarly interesting, instructive, and edifying. It is one of the most cheerful and striking characters, and is made up of a series of startling and most striking contrasts. At one time we behold him the unsophisticated shepherd-boy watching his flocks on the plains of Bethlehem; at another, the indomitable conqueror receiving the adulations of adoring multitudes, the burden of whose praise is, "Nail his thousands, and David his tens of thousands." Here we see him the friend and favourite of a fickle king; there, his apparent enemy. Now we gaze upon him the loving monarch, swaying the sceptre over a broad and loyal people; and then the fugitive ruler fleeing from a wicked, a treacherous, and a disobedient son. Such scenes in the life of the man after God's own heart. But the end cometh and despite these vicissitudes, having maintained his integrity, as full of honours as of years, he passes the boundary of time in all the confidence of a blissful immortality, exclaiming, "Though I walk through the valley of the shadow of death, I will fear no evil."

Of this eventful life our text is a comprehensive summary: "For David after he had served his own generation, by the will, &c."

Our text suggests—

I. That the good man serves the age in which he lives.

All of the facts which we are familiar with, no one is more susceptible of proof than that God has created nothing solely for itself. The sun, as he touches with rosy tints the eastern sky, or marches with majestic step to his meridian altitude, or bathes in gorgeous splendour the western world, gives evidence of this. The moon, in silent grandeur sailing across the nocturnal skies; the twinkling star that cheers the path of the way-worn traveller; the gentle zephyr, as they press the cheek of beauty, or chase each other amid the foliage of the primeval forest; the songsters of the grove and the denizens of the deep, all furnish proof that they live not for themselves alone. Nor is this more true of the inferior orders of creation than of intelligent man. It is true indeed that "all men, or nearly all, apparently live to themselves. They form their plans of life and prosecute them with exclusive reference to personal ends. Self-love may be said to comprehend the love of influence, of distinction, and it is the chief motive that leads men out in quest of money, of reputation, and of knowledge. Every man is the centre of his own system. To this point everything is drawn."

In spite of himself every man is living to his species and to God.

Inscribed upon the coronet of the Prince of Wales are the heraldic words, "I serve." A motto they might truthfully be adopted by every member of the family of man. However much we may hesitate to acknowledge the fact—however reluctant we may be to recognize the principle, it is nevertheless true, that "None of us liveth unto himself." Such are the inter-relations of society—such the constitution of the civil and social states that all men, mediately or immediately, directly or indirectly, are serving their fellow-men.

In asserting, therefore, as we have done, that the good man serves his generation, we would not be understood to affirm that he is the only man who does this. To assert that would be to stultify all history—to array ourselves in the face of facts which almost all may be supposed to be familiar. The man, it has been said, who took up a lump of clay and shaped it into silvery cups and lamps and statures; the men who first took up a black rock and taught our northern hemisphere to warm itself by the heat locked up within the strata under foot, served their generation. The men who have taken the materials furnished to them by the Creator, and coaxing them into new combinations, have lessened the wear and tear of the worker, and increased the comforts of mankind, so that the peasant of one age occupies the place of the prince of the preceding, have all served their generation. Columbus, when he discovered the new continent; that German, as he chiselled his rude blocks by means of which the first printing was done in Europe; the inventors of the mariner's compass, of the steam-engine, and of the electric telegraph, have all served their own as well as subsequent generations. And what shall we more say? For the time would fail to tell of the untold who, by their labours in the fields of science, or by their efforts in the republic of letters, have benefitted their own and following generations. Our position, therefore, is simply this: that though men, without respect to their moral character, may serve their own and subsequent generations, yet that the good man does this more and more importantly than any other possibly can do. A foreign prince is said to have visited England some years ago, and after examining the dockyards, arsenals, and other places of note, presented himself to Her Majesty the Queen requesting her to make known to him the secret of England's greatness. Putting into his hand an open copy of the Scriptures, Her Majesty added the remark, "That is the secret of England's greatness." The sentiment may be true, but it is none the less true, that the Bible lies at the basis of British institutions. If, then, it is the Bible that has secured for England her present pre-eminence; if it is her Christianity that has caused her to realize the conception of the poet—

"First flower of the earth, first gem of the sea,"

then we claim that the man who carried her the first Bible, and who prayed for and wept over her first rude sons converted to Christ, have served England more than all who have striven and toiled, simply considered as such, which she has ever produced. "If in this world of ours there is nothing so precious as life and nothing so kingly as man;—if over the man who leads a mountain or chains the lightning's flash does a lesser thing than the man who wakes up a beggar's conscience or leads a weeping harlot to the feet of Christ," then we

claim that the good man whose work, under God, this emphatically is, serves his generation more than any other man possibly can do.

The means by which the good man serves his generation are numerous, but the time at our disposal will not admit of more than a passing glance at two or three.

1st. By his example. To imitate is natural to man. The principle, under the promptings of which we do this, is one of the most deeply implanted of our nature. Of the existence and strength of this we are furnished with proof from every period of human life. The existence of this propensity is recognized in Scripture. Nor is that all. Provision also is made for its exercise. We are called to be "followers (imitators) of them who through faith and patience inherit the promises." We are taught that Christ suffered, leaving us an example that we should follow his steps. By contemplating the lives of the pure and the good, therefore, by whom we have been preceded on the stage of life, and by weaving the principles which have actuated them into the web of our own existence, we cannot fail to be benefited by their example. The example may have been that of a pious father, a sainted mother, or a devoted Sabbath-school teacher; but in any case, as the example of a holy person, it will not fail to do good—it will be "a thing of beauty and a joy forever."

2nd. The good man serves his generation by his prayers. Of all the duties of a religious character in which we are called to engage, there are few more important or more important than that of prayer. Of this the Word of God furnishes us with numerous illustrations. Take the case of Abraham, as he pleads for Sodom and the cities of the Plain, urging his suit until, if ten righteous men can be found, God in answer to his prayer will avert the threatened doom. Look at Moses also, as he places himself in the gap between the incensed Jehovah and the offending Israelites, exclaiming, "O, this people have sinned a great sin, and have made them gods of gold. Yet now if Thou wilt forgive their sins, and if not blot me, I pray thee, out of Thy book which Thou hast written;" and, in answer to his prayer, the anger of God is stayed. Elijah on Mount Carmel is another example. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months, and he prayed again, and the earth brought forth her fruit."

"Prayer ardent opens heaven, lets down a stream of glory on the consecrated hour."

3rd. The good man serves his generation by his presence. The service rendered by the good man, to the city or community in which he resides, in delaying or averting the "blessed and merited judgments of God cannot always be represented by figures. It is none the less real on that account. Proof of the transcendent value of such service, in part at least, is furnished by history. Why, we may be permitted to ask, did the angels lay hold on the hand of Lot and of those of his wife and daughters and hasten them out of Sodom? Simply, as one of them stated, because they could do nothing else. It is this righteous man and his family had taken their departure.

Why, we ask again, did not Cestius Gallus continue before the walls of Jerusalem for hours longer, when he besieged that city, and when, as we know, "many of the principle men were about to open the gates to him?" The answer is furnished by the fact that God's people had not yet departed from it! And is it not so still? The presence of a good man may be of more value to many a community than the most stringent sanitary measures, than police forces, or than even war-begrimed soldiers.

"When it goeth well with the righteous the city rejoiceth."

If the good man is under the immediate guidance and control of Heaven, his presence will be a blessing to his generation. Writers with the remark that Mythology informs us that some Pagan nations believe in a Supreme First Cause, but that they regard Him as completely abstracted in his own essence so as to know and care nothing about his creatures. Somewhat similar appears to be the ideal of Divine Providence possessed by many, "wise above that which is written, in our own day. Destitute of sufficient tenacity to deny boldly the Divine existence, they try nevertheless to put God as far from them as possible. Without waiting to notice in detail the miserable expedients resorted to for this purpose we content ourselves with the remark that Scripture is not their direction. According to its teachings God is not far from any one of us, for in Him we live and move and have our being. Jacob recognized God's connexion with individual history when he wove saying, "If God will with me and I will keep me in this way that I go, and will give me bread to eat and raiment to put on so that I come again to my father's house in peace; then shall the Lord be my God," &c. And David after serving his own generation "by the will of God fell on sleep," &c.

III. Death to the good man is disarmed of its terrors.

Considered in the abstract death is undoubtedly one of the sorest evils of the fall. Its degradation, its separations makes it an object in itself, the most undesirable of mortals. The views of men respecting this event will be, as they have ever been, gloomy or otherwise in proportion to the extent to which they have become acquainted with and have been influenced by the principles of Revelation. Strangers to these principles the Pagan nations of the past, notwithstanding their wisdom, genius, and culture, were possessed of the gloomiest ideas of death. The epithets by which they designated it were not only numerous but at the same time indicative of gloom and dread. To the good man it is otherwise. Much as, in itself, death is considered, it may be invested with all that is appalling and repellent, yet, in view of its results, it is to him not an unwelcome visitant. As in the case of the toll-woman traveller, to whom at the close of the sultry summer's day, "Tired nature's sweet restorer" comes, welcome and with noiseless wing the good man, having served his generation "by the will of God, falls on sleep," and is laid out by his fathers. Death to such is the habitation of the room from which disembodied spirits pass into mortality, his enfranchised spirit passes into the "house not made with hands eternal in the

heavens. Truthfully therefore, and in some cases rapturously he sings—

"Thy stroke, O death,—terror of the world I hail, 'Twill snare the fetters of my captive soul."

And some free-free to wing the vast realms of being.

Inhale the fresh air of life divine, And bask me in the sunshine of eternal love.

Art thou, O friend, serving thy generation? And art thou doing this not merely as a man of science and literature, or in the business relationships of life, but in the higher and important sense of being a good man? May God grant grace that, as patriots and lovers of our species, we may seek and possess this indispensable qualification of highest usefulness to others. Amen.

Religious Miscellany.

NEITHER POVERTY NOR RICHES.

BY REV. JAS. BAUME.

Agur, son of the man of Jakel, strikes "the golden mean," in his simple, manly prayer of three thousand years ago. He was, doubtless, a plain, unlettered man; a rustic, as one would say, with narrow and simple views of life. It is, however, the opinion of Dr. Clarke, that our translators do him a little injustice in making him say: "Surely, I am more brutish than man, and have not the understanding of a man. I neither learned wisdom nor have the knowledge of the holy." Agur was not a prophet, nor the son of a prophet, nor a graduate from the school of the prophets; nor had he derived his knowledge from communion with holy men, though those privileges would have been of great advantage and saved him a very humiliating confession. Some have held the opinion that Agur is identical with Solomon; but Dr. Clarke, differing from this view, says: "I incline to the opinion that Agur was a public teacher; that Ithiel and Ucal were his scholars, that what he delivers to them here, was through the spirit of prophecy; and what the prophets generally termed an oracle, something sent immediately from God for the instruction of man." In this case, the spirit of prophecy came upon Agur temporarily, and the wisdom with which he spoke was derived, not from the schools, but from Heaven. He speaks in lofty terms of the character of God, his government and revelation to man. He affirms in substance that God is the way to himself, and that the divine nature, works and ways, are known only to God as pleased to give light, and that the true light of God shines in His word. "Every word of God is pure." Agur must have understood the doctrine of providence and the way of prayer. "Two things have I required of thee, deny me them not before I die." This is no proof that Agur was now near the end of life; such a fact would go far to render almost meaningless the petitions offered. He may have been a young man, or at most, a man of middle age; perhaps just assuming new duties and responsibilities.

How thoughtful and appropriate his prayer: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I should be poor and steal, and take the name of God in vain."

Here is the wisdom that cometh down from above. No human heart, not directed of the spirit of God, could have conceived and uttered this prayer.

What moderation of desire; what perfect equipoise of character; what harmony of reason and appetite; what satisfaction with the Lord's will and the Lord's ways; how "rich in saving common sense?"

The whole man in body, soul and spirit, and the whole life in its relations, circumstances and possible exigencies, adjusted to the sovereign will of God. A fine specimen of character for all time.

"The happy mean" as to health—how few are attracted by its charms—how few pause at the line of content! The feverish haste to be rich, still richer; a little more, and richer still; how powerful the fascinations to be called "a rich man;" a man of wealth; "a man of large income;" "the wealthiest man in the community." But how awful the peril. "He that maketh haste to be rich shall not be innocent." "He that hasteth to be rich, hath an evil eye." "But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "Lest I be full and deny thee, and say, Who is the Lord?" "Our wisdom and our might have gotten us this wealth." "Alas! the pride, the vanity, the weakness of man. He forgets the hand that blesses him; waxes fat and kicks against the sovereign claims of his Maker, Benefactor and Judge.

What mournful instances verify the Word of God. Wealth is their curse. God has given them the desire of their hearts, and sent leanness into their souls.

"What is it," said a brother to us the other day, "what is it in wealth that eats into a man's soul, and that is so fatal; that seems to me to gnaw at the marrow from a man's bones and the love out of his heart, and leave him no longer himself but another man, a walking image, whose head is of gold; with heart and arms of silver; thighs of brass; legs of iron; feet part of iron, and part of clay? On, and on he tumbles in his daily road, with feet of iron, sticking deeper and deeper into the cold clay of earthliness. The image is there; the gold, the silver, the brass, the iron, the clay, but the man is gone, the noble, gentle, humble, God-fearing, Christ-loving Christian man is fled." How sad the change. The father is not the same father; the husband is not the same husband; the friend is not the same friend; the Christian is not the same Christian.

Many have passed out of the lowly cottage, "the cottage of content," into the elegant mansion; but what a loss in the transition! And how often the poor heart, parched and weary, sighs amid its gorgeous desert for the pure, simple, refreshing joys of the past; when there was little wealth, human and divine; the heart was rich in love, joy and divine light; as an angel's, a morn and bright for the day's toil as a treading in June. Alas! what a fall is involved in this "rising in the world." Pride has taken the place of humility. A severe, exacting, and imperious independence stands

out where, aforesaid, tenderness, gentleness, and conciliation held sway.

The battle with the hard-fisted and the hard-hearted world, has told upon the higher and better nature. Wealth has increased; there is affluence to surfeit, but the royal nature of the former self has been impoverished in the contest.

The man ventured and won, but his conquests have exhausted and impoverished him. He did not intend it; he strove bravely against it, and he felt the current too strong for him, and made some noble efforts to win and be himself. But the battle has gone against him; he has made money, but he has lost that which no wealth can buy; that which constitutes the royal nature of a man's nature, and without which he is little more than the image just described.

Yet many of these sad cases are not hopeless. Some of these half-stranded ones still hope for final triumph, and a long twilight of ease, contentment, and reparation. Heaven grant they be not wholly disappointed.

But why linger? The tale is more than "thrice told."

How few can be men of wealth, and be themselves. Some we know; we should like to write their names. What royalty is theirs? They are the true princes among men.

We saw one in our busy city the other day; his name is a household word; not the same single-minded, devoted, earnest Christian man he was years ago. And, did we not feel that it would be taking a liberty with his good name, we would gladly write it in full, as an example of what the grace of God is able to do for a man of large and increasing wealth, and of national reputation as a Christian worker. Should his eye fall on the letters J. V. F., he will kindly pardon the liberty taken by an old friend.

The grace of God is sufficient to keep the heart from the hardening, corroding power of riches, and many are the examples thereof.

At the same time the increase of wealth involves a fearful peril; not the amount but the love of it—the devotion to it of the whole man. A pastoral visit developed a case, a few days ago, where the increase of a few thousand dollars had done all the bad work that hundreds of thousands could have done. "I cannot," says good Bishop Reynolds, "call riches better than the 'baggage' of virtue; the Roman word is better, 'impedimenta.' For as baggage is to an army, so are riches to virtue. It cannot be spared nor left behind, but it hinders the march; yea, and the care of it sometimes loseth or disturbeth the victory."

The subject, however, is not popular; the current sets the other way, and every man thinks himself able to manage it.

But while wealth has its perils, we never believed that poverty was favorable to a high state of grace. We have read and heard "homilies" on the virtues of poverty, that seemed to imply this, but we always found something within that refused to be convinced. Something that said "let me be excused the text."

"The happy mean" of Agur's prayer, is that which commands itself; "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I should be poor and steal, and take the name of God in vain."

It is in such a prayer, that God is at rest—the sweet and blessed rest of content.

IMPORTANT CHANGES AMONG THE JEWS.

Mr. Deutscher's article in the (English) Quarterly Review, on the Talmud, has excited new interest for the Jews. His late article—equally valuable if not equally interesting—on the Talmudic origin of Mohammedanism, has attracted additional attention to them. A very important paper in the November number of Blackwood, on "The Jewish Reformation and the Talmud," cannot fail to enhance this interest. It is probably from the same pen, the most accomplished one in Jewish learning now extant. It shows that Judaism is sharing in the characteristic tendencies of our age, is struggling to conform itself to "modern thought," and is, therefore, breaking up its old petrified formulae of both opinion and custom, is, in fact, reforming by eliminating its antiquated distinctive traits.

The Jews are ubiquitous among us, and yet how little we know of their actual religious condition! Our ignorance and indifference about their present status arises, chiefly from the fact that their importance is chiefly historical, not numerical or contemporary. Their aggregate force throughout the world is hardly more than six millions, and these few millions are so diffused through the world's population as to be of little significance in any one country. Their dispersion among the nations is general. They are to be found in almost every part of the world. They are more numerous in European Russia than anywhere else, being about 1,300,000; France has 80,000; Great Britain and Ireland, 36,000; Austria, about 833,000; Russia, 250,000; other German States, about 492,000; the Netherlands, Belgium and Denmark, about 76,000; Sweden, Norway and Switzerland, about 4,000; Italy, 40,000; Greece, 8,000; European Turkey, 70,000; Syria and Asiatic Turkey, 52,000; North Africa, 610,000; Eastern Asia, about 200,000; America, 400,000. The remainder are scattered in almost every other section of the globe. They are more than seven times as numerous in America as in the Holy Land and all Syria. Everywhere they are an effective people in financial affairs; in Western Europe they are a real power in literary and political life, especially in the liberalistic movements and in journalism. In the latter respect their actual power is hardly suspected, but they are the leaders of the progressive or democratic journalism of the Teutonic States. Jewish pens are now leading public opinion in Russia and Austria. The long and intolerable oppression of the race in Europe have prepared them for this leadership in the ranks of political reform, of democratic liberty and ecclesiastical toleration. Providence has evidently yet an important mission for them in the development of the human race. Meanwhile they are an immense element in the commercial finance of the nations, and the exchequer of Europe are, to a large extent, in their hands. Marvellous people! Most marvellous in the primitive

history of humanity, most anomalous in its modes and aims!

Invincibly vigorous in their fidelity to their ancient faith and customs during the long period of their European persecutions, their mysterious people have at last entered upon a career of self-revolution and reform. The fact is most significant and curious, especially as illustrating the salutary influence of liberal policy on the part of governments, and the reformatory power of the modern doctrine of toleration. Down to our century no people adhered more steadfastly to their traditions in spite of the most appalling hostility. With general toleration, in our age they have spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own attention to the reform of those very peculiarities which the combined nations were unable, with the sword, torture, and every device of persecution, to change during more than eighteen centuries.

What must refer the inquisitive reader to the paper in Blackwood for the details of this voluntary reformation. They are too numerous for even an enumeration in a newspaper article. Suffice it to say that the Talmud, which has defined everything distinctively Jewish, in moral as well as religious life, has been questioned more obligatorily, less and more spontaneously turned their own



On such bond. The Government think a resting of this claim is an improper proceeding on the part of Mr. Botsford, he being a public officer.

The attempt to excite feeling against the French Canadians in connection with the North-west. He denied that the question of French or English was involved in the selection of Governor.

EDITOR'S AND BOOK STEWARDS' NOTES, &c. 1. We have been obliged this week to allow several communications from esteemed correspondents to wait for future opportunities for insertion in our columns.

Shipping News. PORT OF HALIFAX. ARRIVED. THURSDAY, Feb 24. Briggs Maris, McDonald, Cuba; Express, Katoos, Hastings; schooner Leander, Bergrave, Malbone Bay; Caroline, Bergrave, etc.

Prince of Wales' Block. FALL AND WINTER OF 1869! ALL THE NOVELTIES OF THE SEASON. CHIPMAN & CO., 1263 GRANVILLE STREET, HALIFAX.

OTTAWA, Feb. 23.—The answer to the Address was adopted last night without division.

OTTAWA, Feb. 23.—The answer to the Address was adopted last night without division.

OTTAWA, Feb. 23.—The answer to the Address was adopted last night without division.

OTTAWA, Dec. 10, 1868. Author's Disposition on American Invoices must further notice, 16 per cent.

OTTAWA, Dec. 10, 1868. Author's Disposition on American Invoices must further notice, 16 per cent.

